

1901
W2

WARD

Comparative Study
of the Three Editions
of Bacon's Essays

English
M. L.

1901

Earning and Labor.

LIBRARY

OF THE

University of Illinois.

CLASS.

BOOK.

VOLUME.

1901

W2

Accession No.

The person charging this material is responsible for its return to the library from which it was withdrawn on or before the **Latest Date** stamped below.

Theft, mutilation, and underlining of books are reasons for disciplinary action and may result in dismissal from the University.

UNIVERSITY OF ILLINOIS LIBRARY AT URBANA-CHAMPAIGN

BUILDING USE ONLY

NOV 20 1973

NOV 20 1973

BUILDING USE ONLY

JUN 30 1980

L161—O-1096

UNIVERSITY OF ILLINOIS
LIBRARY

A Comparative Study of the Three Editions of Bacon's Essays

BY

VELMA SKINNER WARD, B.L. 1877

THESIS

FOR THE DEGREE OF MASTER OF LITERATURE

IN

THE UNIVERSITY OF ILLINOIS

JUNE, 1901

UNIVERSITY OF ILLINOIS

June 1, 1901

THIS IS TO CERTIFY THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

Velma Skurina Ward, B. P.

ENTITLED *A Comparative Study of the*
Three Editions of Bacon's Essays.

IS APPROVED BY ME AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE DEGREE

OF

Daniel Kilham Voge

HEAD OF DEPARTMENT OF *English.*



Historians and biographers alike fail to give us any information concerning the childhood of Francis Bacon, although all agree upon the more important points. He was born Jan. 22, 1561-2 at York House in the Strand, London, England. His father, Sir Nicholas Bacon, was a celebrated lawyer and statesman and for twenty years Queen Elizabeth's Lord Keeper. He belonged to the first generation of statesmen, by profession, that England possessed. His mother was a daughter of Sir Anthony Cock who was tutor to Edward VI. She was a woman of great culture and refinement and well versed in the classics. There was little sympathy existing between her and her son. They differed widely upon religious matters. She was an ardent adherent of the Reformed or Puritan church while he was a zealous Church of England man. Their religious views being so different it is hardly any wonder that they grew farther and farther apart. Little was known of the first thirteen years of his life. As a child he was fond of study and research. He was always delicate in health both as a child and man. During these thirteen years he was surrounded by the best of influences enjoyed only by those children who are the fortunate possessors of truly gifted parents. In 1573 at the age of 13 he was admitted to Trinity College, Cambridge, where he remained three years. This was no unusual occurrence as boys of youthful age were received and mingled with older men with the greatest freedom. Just how much Bacon's life was influenced by these associations it is hard to tell. Possibly his habit of being continually in debt may have begun there. It was certainly a dangerous



Digitized by the Internet Archive
in 2013

<http://archive.org/details/comparativestudy00ward>

experiment to allow a boy of his years and frail constitution the unlimited freedom of college life.

It is true he early conceived the idea of a new Philosophy which was destined to make him notable in later years of his life. While there he made his home with his brother Anthony. Information concerning these years is very scarce. He applied himself diligently to the several sciences as then taught. He came to despise the philosophy of Aristotle and here laid the foundations for his subsequent productions, professional, literary and philosophical.

November 21, 1570 he and his brother Anthony were admitted to Grey's Inn and a few months later he was sent abroad with Sir Amyas Paulet, the English Ambassador to Paris. He spent some time in Paris and traveled through several of the French provinces.

At his father's death in 1579 he was recalled. Finding himself without any means of support he was forced to turn his attention to earning his living. He had very extravagant tastes and had always lived beyond his means. He took up his residence at Grey's Inn for the practice of his profession. He first sat in the House of Commons as a member for Melcombe in Dorsetshire in 1584, being but twenty-three years of age when first elected to Parliament. History is silent as to what he did while there, or what reputation he gained. Thus we see him launched upon his public career which was to terminate in retirement and disgrace. With his splendid gifts what might he not have done for the English people? Men of so much less ability have become benefactors of their race. He lacked the moral poise and stability that distinguish the truly great. His friends claim that he was the victim of circumstances that seemed to hold him in their grasp, while his most enthusiastic

admirers can not fail to perceive that self aggrandizement was his ruling passion.

About 1588 Bacon became acquainted with Essex, a favorite of Queen Elizabeth's, and in 1592 his brother Anthony returning from abroad, they both entered into Essex' service. Francis Bacon was returned to Parliament for Middlesex in 1593. The cause of the re-assembling of Parliament at this time was to determine upon plans for eradicating the various Popish plots that were becoming a great source of danger to Queen Elizabeth. Increased subsidies were needed and while Bacon would concede this point he did not approve of the short time in which to raise them. His attitude upon this question angered the Queen and he was banished from court for some time. In a letter to his uncle he expressed his regret that the Queen failed to understand his motive. He was prevented from obtaining public office by the bitter antagonism of his old enemy Coke. His financial affairs were in a bad shape. He was not only unsuccessful in obtaining public patronage but was equally unfortunate in failing to gain the hand of Lady Hatton, a wealthy widow, who afterward married Coke and with whom she lived a very unhappy life. He was even arrested for debt in 1598. During all his financial troubles he was kindly and generously assisted by the Earl of Essex, not only with money but with land. Afterward when troubles arose between Essex and the Queen, it was Bacon who succeeded in having him condemned and executed. Gardiner* says, "Of the warm personal affection which sometimes makes men oblivious of the claims of duty, Bacon was entirely incapable". In light of this fact it is not difficult to account for his attitude toward Essex. Bacon believed his first duty was to his country even if he must sacrifice a friend.

* Vol. III. P. 96.

Upon the accession of James I knighthood was conferred upon three hundred persons. Through the influence of his cousin Cecil this honor was given to Bacon although he was averse to accepting it. About this time he wrote two pamphlets on questions of church and state. Just what effect these had upon the King, he never knew.

Bacon became a member of the King's council July 23, 1603 and received a salary of £60 a year. During his whole life he felt that Cecil was the one man who stood in the way of his advancement in governmental positions. Yet one can hardly blame James for not putting aside an old and tried councillor like Cecil and one whom he had found in authority upon his accession to the English throne. He saw in Bacon a warm supporter of the union of England and Scotland and he chose him to meet the delegates of Scotland.

In the year 1606 Bacon had hoped to obtain the office of Solicitor General but was doomed to disappointment, although the cause of the failure was a mere matter of conjecture. During some debates in Parliament Bacon succeeded in attracting the notice of the King and after long years of weary waiting he was promoted to the office of Solicitor General. Gardiner* says, "By his marked ability in the conduct of an unpopular cause, in which his whole sympathies were engaged, Bacon had done more than enough to entitle him to the honor he now achieved."

In the summer of 1611 Bacon had received a promise from the King that he might be appointed to the office of Attorney General whenever a vacancy occurred. On August 7, 1613 the Chief Justice died. This left the way open for Bacon's advancement. He immediately wrote to the King proposing various promotions which would result in leaving the desired office vacant. These propositions being

*Gardiner's History Of England. Vol. I.P. 300.

favorably received he was appointed to the office of Attorney General, October 20, 1615. One cannot fail to see that the King and Bacon were upon terms of intimacy when a mere proposition from Bacon, involving such important changes was kindly received and readily granted. In fact he had become a confidential adviser on many occasions of great importance. He believed that the King should be the ruler of his people. This pleased James as he was a firm believer in the "divine right of kings". That Bacon's advice was "one sided" as considered by later historians, is not strange for he failed to appreciate the condition of existing circumstances, that the relations of King, parliament and people were beginning to change. He seemed to have the power to grasp the present situation on an occasion but failed utterly to see its bearings upon the future. He was well fitted for the duties of the new office and it was another step higher on the royal road to fame.

Bacon became a member of the Privy Council, June 9, 1616. This is the date of the first appearance of his name being attached to the proceedings. He longed to be associated with the public business of the government for which he was especially adapted, both by reason of his ability and warm sympathies. There existed at this time great looseness in the management of public affairs. It was a well known fact that any petition accompanied with gold enough would be readily granted.

Bacon became Lord Keeper in March 1617. He signaled his entrance into this office by giving a great banquet to which he invited the Chancery lawyers. He sought in every way to conciliate them and showed no disposition to carry over any old quarrels of his predecessor. He entered into his office with so much earnest-

ness and zeal and prosecuted his work so vigorously that soon all outstanding business was dismissed. Bacon was now where he had long hoped to be and we have every reason to believe he was satisfied. He was not only the first officer in the land, but was the king's friend and adviser and a warm personal friend of the king's favorite. He seemed to be sailing on smooth seas and the voyage of life gave every promise of a safe and happy termination.

He rose rapidly from one important position to another. January 7, 1618 he was promoted to the office and dignity of Lord High Chancellor and six months later he was raised to the Peerage as Baron Verulam a title rarely given him by posterity. Jan. 21, 1621, he was raised a step higher in the Peerage and given the title of Viscount St. Albans. He was now at the height of his prosperity. On the 22nd. there was a great feast at York House. This stately mansion which had been his father's home was the residence of the Chancellor of the day. Ben Jonson, the poet was there and wrote lines befitting the occasion in which he celebrated Bacon's greatness. History says that this was the last birthday that he was permitted to spend in the full consciousness of honor and success. In all the changes of fortune Bacon fondly clung to his home in Gorham-bury. It was here he wrote the N^overn Organum, the publication of which in 1620 greatly increased his fame.

After many instances of accepting bribes had been cited against him, the House of Lords passed sentence upon him May 3, 1621. May 1, the Great Seal was taken from him. He admitted his guilt but constantly affirmed that his intentions had been innocent. He expressed himself as, "heartily and penitently sorry". He was spared personal degradation but lost the right of sitting in the House or

coming to Court. He was to pay a fine of £40,000 and he imprisoned in the tower during the King's pleasure. He was declared incapable of any place or employment in the state or commonwealth. On Buckingham's intercession the Parliamentary fine was remitted, followed by a general pardon. By the giving up of York House he was allowed to come to London.

The remaining years of his life were spent in completing some unfinished books and writing new ones. The value of his literary works far exceeds that of his political works. On his way to London he was seized with a chill and not being able to proceed on his journey he was taken to Lord Arundel's house where he died April 9, 1626 and was buried at St. Albans.

Although Bacon was actively and intimately engaged in governmental affairs, he never the less found opportunity to devote considerable time to literary pursuits, the product of which has come down to us representing the prose of his time. His fame rests upon his literary works. The earliest publication was his Essays. The first edition was published in 1597. In 1612 a second edition appeared and in 1626 the third and last edition was given to the public.

In 1596 he wrote the Elements of Common Law and in 1598 the History of the Alienation Office. These two were not published until his death. In 1604 there appeared the Advancement of Learning, upon which De Augmentis was based. In 1609 De Sapientia Veterum, (The Wisdom of the Ancients) was published.

He wrote a history of Henry VII which showed nothing new, but seemed to be gathered from other works. It was generally thought that it was but an effort, on Bacon's part, to flatter the king, yet

Spedding says that no other writer has ever given any distinctive characteristics of Henry VII or the business of his reign and that later writers refer to this book for these facts.

His religious works would make but a small volume. Besides his *Meditationes Sacrae* he wrote a Confession of Faith which was published in 1648. He translated the Psalms into English verse and wrote three prayers, the Student's Prayer, the Writer's Prayer and one written when he was experiencing his great trouble. To the last Addison awards great praise. To questions of right and wrong Bacon gave no answers. He failed to express himself upon great moral questions. He does not commit himself.

In 1625 appeared a book of Apthegms. Of these Macaulay has said, "They were the best collection of jests in the world".

His professional works consist of *Maxims of Law* and readings on the Statute of Uses. We find also a collection of letters written during the reign of Henry VII, published in 1702 and another in 1703. He wrote a number of speeches concerning the union of England and Scotland.

In 1604 the *Advancement of Learning*, upon which *De Augmentis* was based, was published. In 1609 *De Sapientia Veterum* appeared. It reached a fourth edition by 1634. A translation was published in 1619. It consisted of fables and myths from which a moral could be drawn.

In 1608 the *Novum Organum* was written but not published until 1620. This was considered the greatest of all his works and was hailed with delight by the Learned of his day. It represents his Philosophy.

The *New Atlantis* was one of Bacon's most popular works,

probably suggesting the formation of the Royal Society and several other scientific societies in different countries.

Temporis Partus Masculus (The Greatest Birth of Time) was an unfinished work. It was not so favorably received, being very unlike Bacon's other works either in content or style.

Another work which deserves mention is *Sylva Sylvarum* or Natural History. It was written during the last five years of his life. It consists of a vast collection of facts gathered from years of observation and experience.

With this brief sketch of Bacon's literary works we shall proceed to examine more particularly his Essays. It is with these that the student of English Literature is chiefly concerned.

James Russell Lowell, in his Essay on the Study of Modern Languages, asks the following question; "Did not Montaigne prompt Bacon to his Essays?" While we cannot answer this question in the affirmative we know that Montaigne's Essays were considered a valuable accession to the literature of his time, and indeed, through the 17th. and 18th. centuries the study of them exerted a great influence upon the prose writers of France. Doubtless they were studied by Bacon and it is very probable that they suggested a similar production. Like Montaigne's Essays Bacon's were issued in three publications each succeeding one increasing in length. In character they were similar. Both writers made no classification and treated of many different subjects. Each writer used proverbial sayings and quotations.

There were ten essays in Bacon's first edition, viz:-Studies, Discourse, Ceremonies and Respects, Followers and Friends, Suitors, Expense, Regiment of Health, Honor and Reputation, Factions, and Negotiations. This edition published in 1597 is known as Text I. In

1598 a second edition was published with the same content as Text I. The variations are trifling, chiefly typographical. The third text shows the earliest evidence of additions and alterations. It is contained in a volume preserved in the British Museum. This is undoubtedly authentic for it contains interlineations in Bacon's own handwriting and transcribed sometime between 1607 and 1612, when he brought out another edition with further additions and alterations. This edition contains thirty-eight essays. Text IV, published in 1612, is the second text revised. This is distinguished by a very limited use of capital letters, and reads like modern literature. It does not include Honor and Reputation printed in Text I and II or Seditions and Troubles which had been begun in Text III. Text V is the final English edition published in 1625. It contains fifty-eight essays. This is much disfigured by a too frequent use of capital letters.

In the third edition of the Essay on Discourse there appear one hundred forty nine unnecessary capital letters. The sentences are cut up with short clauses by a prodigal use of commas. It contains forty-seven essays of the previous texts and eighteen new ones. Differences of spelling exist in different copies of this edition. After Bacon's death a sixth edition was published in Latin in 1638. He believed if the essays were written in Latin they would endure until the end of time. Here we see the opposite of Milton. He preferred to write his great poem, Paradise Lost in the English Language..

Text V is usually considered the standard one and all variations from it are thought to be mistranslations. This is partially true. Each time Bacon went over his Essays he made alter-

ations. It is said that he added and varied incessantly with each rewriting and consequently the last would seem more nearly correct.

The alterations in the three editions include variations, omissions and additions. No quotation marks or apostrophes denoting possession or omission of letters are used and in the same wording there is a noticeable difference in spelling and punctuation. Changes may be due to the carelessness of the printer. They also show the broadening and deepening of Bacon's mind.

The second version is written in a more finished form while the first has more to do with the individual and is more practical. In the third edition Latin quotations are frequent as are also many allusions to classical writers. Many paragraphs contain but one sentence each.

Bacon quoted freely from other works and showed a tendency to misquote, often intentionally misleading the reader. He was largely indebted to the Classics, the Bible and Machiavelli. He quotes but once from Montaigne and then represents him as using one of Plutarch's sayings. From the Bible he quotes most frequently, forty-two quotations from the Old Testament and thirty-six from the New Testament appearing in his Essays.

Bacon makes many personal allusions. In sixteen Essays treating of political affairs at least twelve refer to Machiavelli. No allusions to himself are found in the first and second editions. In the third edition of the Essays of Discourse and Prophecies there appear two references to himself. The Essays of Government, Dispatch, Riches, Customs and Education, and Usury each contain one. Besides these he makes many historical and mythological allusions which do not help the reader to a clearer understanding of the text. They

represent condensed thought and to many the meaning is obscure.

The best known Essay is that of Unity of Religion. The Essay of Simulation and Dissimulation suggests much of Bacon's own life. It is carefully constructed and subdivided. The last part of the second paragraph reminds one of Bismarck. We find many obsolete words in the Essay on Nobility and a large number of Latin quotations in Seditions and Troubles. The Essay on Travel was written from the position of a courtier to young men of rank. The shortest one is that of Delays while the longest is True greatness of Kingdoms and Estates. Considering that the belief in signs and prophecies was very great during Bacon's life the Essay on Prophecies is thoroughly sensible. James I believed in signs and wrote a book upon this subject. Bacon introduces two Essays with Bible quotations and always gives the Bible as the highest authority. The Essay on Adversity is considered one of the best.

The first edition of Bacon's Essays was dedicated to his brother Anthony Bacon. There are manuscripts of this edition in the British Museum and the Cambridge University Library. The "Epistle Dedicatorie" reads as follows, "To . . . Anthony Bacon, his deare brother. Loving and beloved Brother I doe nowe like some that have an Orcharde ill neighbored, that gather their fruit before it is ripe, to prevent stealing. These fragments of my conceits were going to print; To labor the state of them had been troublesome and subject to interpretation; to let them passe had beene to adventure the wrong they might receive by untrue Copies, or by some garnishment, which it might please any that should set them forth to bestow upon them. Therefore I hold it best discretion to publish them myselfe as they passed long agoe from my pen, without any further disgrace, then the weakness of the Author. And as I did ever hold, there might be as great a vanitie

in retiring and with ~~many~~ men's conceits (except they be of some nature) from the world, as in outtruding them: So in these particulars I have played my selfe the Inquisitor, and find nothing to my understanding in them contrarie or infectious to the state of Religion or Manners, but rather (as I suppose) medicinable. Only I dislike now to put them out because they will be like the ~~late~~ ^{late} ~~new~~ hallopence, which though the Silver were good, yet the peeces were small. But since they would not stay with their Master but would need tray-aile abroad, I have preferred them to you that are next my selfe, dedicating them such as they are, to our love, in the depths whereof (I assure you). I sometimes with your infirmities translated upon my selfe, that her Majestie might have the service of so active and able a mind, and I might be with excuse confined to these contemplations and Studies for which I am fitted, so commend I you to the preservation of the divine Majestie. From my Chamber at Graies Inn this 30 of January 1697. Your entire loving Brother Fran. Bacon".

This dedication appears the same in Text JJ.

The second edition was dedicated to Prince Henry but his death occurring ^{at} ~~at~~ this time Bacon re-dedicated it to his brother-in-law, Sir John Constable. A copy of this dedication to Prince Henry may also be found in the British Museum. The third edition was dedicated to George Villiers, first Duke of Buckingham and favorite of James I.

Let us now examine these Essays with a view to determining their exact differences.

In the Essay on Studies, the texts of the first and second editions are alike until we reach the words, "wise men use them". In the second and third editions, "and" is placed before "wise men". This does not affect the meaning. In the sixth paragraph of the

first edition we are told to read some books "cursorily" while in the second and third editions we are told to read them "or curiously". The meaning in this case would be about the same. The first paragraphs of the first, second and third editions are alike down to the word "judgement". After judgement in the second edition we find the words, "and disposition of business". This shows an expansion of thought. Study is not only for ornament but for the management of business. In the same paragraph a line farther on after the word, "execute" is another expansion, "and perhaps judge of particulars one by one. But the general counsels and plots and marshalling of affairs come best from those that are learned". In the second paragraph the wording is exactly alike in the three editions. Paragraph four shows the same wording in the first and second editions, but in the third edition appears the following addition, "For Natural Abilities are like Natural Plants, that need Pruning by Study. And Studies themselves doe give forth Directions too much, & Large except they be bounded in by experience". Paragraph four in the three editions is just alike with the exception of the word "and" which does not appear in the first edition. In many instances the word "and" makes no difference in the meaning but it shows Bacon's disposition to crowd in words. A steady increase of connectives appears in the language from the 13th. to the 17th. centuries. The fifth paragraph consists of but one sentence and in the third edition we find the words, "and Confute" after "contradict", and after "Beleeve" are inserted "and take for granted; For to Firde Talke and Discourse". The change in the sixth paragraph has been noted. Besides that mentioned a very important expansion occurs as follows, "Some books also may be read by Deputy and Extracts made of them by Others: but that

would be, only in the lesse important Arguments, and the heavier Sorts of Books: else distilled Books are like Common distilled Waters. Flashy things". The seventh paragraph shows no changes in the three editions only variations in spelling, use of capital letters and punctuation. In the eighth and last paragraph the first sentence is the same in each edition. In the second edition are added sixty-nine words. This is an expansion of thought that adds very much to the subject; the last sentence especially, "So if a man's wit be wandering, let him study the Mathematicks". Following the last word of this quotation we find in the third edition, farther expansion, "For if in Demonstrations, if his Wit be called away never so little he must begin again". The next sentence in the second and third editions is the same. In the third edition after the word "men" is added, "For they are Gymini sectores". In the next sentence we find a slight change in wording and a few words of expansion as, in the second edition after the word "matters" it reads "and to find out resemblances", while in the third it reads, "and to call upone thing to Prove and Illustrate a other". The last sentence in the second and third editions is alike with the exception of "the" inserted before "Lawyers" in the latter edition. This essay contains two hundred fifty-two words in the first edition, three hundred seventy one in the second and five hundred two in the third. We notice the third edition is almost twice as long as the first. This may be said of all the essays. No quotations are used in this essay in the first edition, one is used in the second and two quotations in the third. In the third edition the sentences are longer and involved. This Essay appears as the first in the edition of 1597, the twenty-ninth in the edition of 1612 and the fiftieth in the edition of 1625.

The Essay upon Discourse contains ten paragraphs. The first paragraph in the first and second editions is alike. In the third edition the closing words differ slightly without changing the meaning. In the first and second editions after the word "tedious" are found these words, "and now and then ridiculous", while in the third edition it reads, "and when it is once perceived ridiculous". In the second paragraph following the word "else" is the addition, "For then a man leads the Daunce". The third paragraph shows no change in the first and second editions. But in the third edition after "good" there appears a slight expansion, "in Discourse and Speech of Conversation". After the word "earnest" the following words are added, "For it is a dull Thing to Tire, and as we say now to Jade any Thing too farre." In the fourth paragraph we see no difference in the first and second editions. The first sentence in both editions reads, "But some things are priviledged from jest", while in the third edition occurs the following expression of the same thought, "As for jest there be certain things which ought to be priviledged from it". Following the word "pitty" is another expansion treating of the province of wit. Finally the closing sentence in the second and third editions is just alike. Similarity of wording occurs in the fifth paragraph of the first and second editions. And as it is usual in previous paragraphs, the expansions appear in the third edition. After the word "knowledge" is an expression of thought adding very much to the Essay, good practical advice which applies to the present day as well. The only variation in the sixth paragraph of the three editions is that of punctuation. No unnecessary use of capital letters appears. The seventh paragraph of the three editions increases in length with each succeeding edition.

In the first and second editions the first sentence is as follows, "Speech of a Man's Selfe ought to be seldom and well chosen". The latter wording is a better expression of the thought. In the second edition after the word "pretendeth" is an expansion of thought touching upon the use of speech towards others. At the close of this expansion in the second edition there is added, in the third edition, an illustration of the thought. This use of illustration appears in the third edition. The wording of the eighth paragraph in the three editions is similar with slight variations of punctuation and spelling. The only difference existing in the ninth paragraph of the three editions is the addition of an illustration which appears in the third edition. The tenth and last paragraph of the three editions shows a similar use of words with the usual variations of punctuation, use of capital letters and spelling.

The Essay upon Ceremonies and Respects contains eight paragraphs. The first paragraph in the three editions is the same. The wording of the second paragraph in the first and second editions is similar. In the first and second editions we find the word, "holie daise" while in the third edition "Festivals" is used. Following this word is an expansion of thought and a quotation from Queen Isabella. The third paragraph in the first and second editions is alike. The expression "For if we care to express them" which appears the same in these two editions reads as follows, "For if we Labor too much to express them", in the third edition. At the beginning of the first sentence of this paragraph there is a slight change which does not affect the meaning. In the first and second edition it reads, "To Attaine them it almost sufficeth". The fourth paragraph shows variations in the three editions. The closing words of the

paragraph in the first edition are, "strangers and strange natures" while in the second edition it is, "strangers and for all natures". The expansion in the third edition following the word "natures" adds very much to the Essay. At the beginning of the paragraph in this edition the words, "to himselfe" are inserted after "Respect". Paragraphs five, six and seven are just alike in the three editions with variations of spelling and punctuation. The eighth paragraph in the three editions varies in length. In the second edition after the word "reason" there follows a considerable expansion, containing a Bible quotation. Like many other quotations it is not exact. It is found in Ecclesiastes VI :4. One more sentence is added in the third edition. All the changes in the three editions are made by additions.

In the Essay upon Expense the first paragraph of the three editions is the same with the exception of an additional thought in the third edition. The wording of the second paragraph appears the same in the three editions. The third paragraph shows dissimilarity. The word "yea" appears in the first edition but does not appear in the other two. One sentence is added in the second edition and several more in the third edition. The fourth paragraph contains but one sentence in the first edition. The second and third editions contain the same text with the exception of "a" in the second being used for "an" in the third. The text of the fifth paragraph is the same with the exception of one word. Where "must" is used in the first and second editions, "will" is used in the third.

The Essay upon Followers and Friends contains seven paragraphs. The first paragraph shows but one word different in the three editions. The word "following" appears in the first edition,

while in the second and third it is "followers". The second paragraph in the first edition consists of but one long and somewhat involved sentence. The same sentence appears in each of the other editions with additions. After the word "personages" in the second edition follows "Likewise glorious followers". Just after these same words in the third edition is an expansion by means of a simile. Then for a few lines the second and third editions continue the same. After the word "envy" in the third edition there is a far more expression. Paragraph three shows the same text in the three editions with the exception of the words "of the" which appears in the third edition. The fourth paragraph shows the same wording in the first and second editions. After the word "Able" in the third edition is an expansion of thought extending to the word "in"; here the three editions continue the same until we come to the word "but", where we find the word "contrariwise" inserted. The remainder of the paragraph is the same in the three editions. The fifth paragraph is the same in the three editions with the exception of the insertion of the word "Discretion" in the third edition after "good". The sixth paragraph varies in the three editions. At the beginning of the paragraph we find the words "as we call it" inserted after "covered" and "is not safe" is used in the third edition while "is not good" is used in the first and second editions. Following the word "safe" is an expansion of thought. The words "let to be" in the third edition read "will to be" in the first and second editions. The text of the seventh and last paragraph is the same in the three editions.

After a careful and critical examination of these four essays we are able to draw some general conclusions regarding the three editions of Bacon's Essays which may be valuable to the

student of English Literature.

The most apparent feature is the difference of length in three editions. Twenty-seven years had elapsed between the writing of the first edition and that of the third edition. These years represent Bacon's best years, when thought was most vigorous. It is therefore to be expected that the Essays would grow in length as his mind expanded and the experiences of life would furnish new themes for the expression of his thought.

The next noticeable fact is the extravagant use of capital letters in the third edition. Early manuscripts were often written entirely in capital letters, and in Bacon's time literature was still burdened with an unnecessary use of them.

No standard for punctuation had been adopted. Early writers crowded their words and sentences together in order to save space. When Bacon wrote, words were cut up into short phrases without much regard to sense; thus we find many of his sentences long and involved.

With regard to Bacon's place in English Literature we can not fail to see that he represents the best prose literature of his time. Each succeeding century finds the study of Bacon's work not only fascinating but necessary if the student of English Literature would thoroughly know its history.

In the first edition Bacon's thought was expressed in the fewest words possible. In the second and third editions we find the expansions and additions gradually increasing. These consist of similes, quotations and stories told by way of illustration. They add much to the clearness and effectiveness of the Essays. The student will find the third edition much more readable than either

the first or second editions. Bacon's whole experience in both public and private life eminently fitted him to express the thought embodied in his Essays and to one acquainted with his history much that is suggestive of his life appears in them.

What has been said of the changes in the four essays under consideration can, with equal truth, be said of the remaining six of the first edition when compared with the second and third editions. The three editions show the steps in his mental development, experience in life and advancement in style and artistic expression. He draws from all sources of information and touches upon all phases of human life. He speaks with great modesty and with equally great authority. In all his works he seldom refers to himself and nowhere does he show the "grand and confident self-esteem"* attributed to him by modern critics. His humility is almost obsequiousness. His Essays show that he entertained high ideals which his life failed to express. He is simply a link in the history of English Literature. He may be said to be the founder of literary history. As a classic and not as a model are we to study him. As a representative of the prose literature of his time he has no superiors and few, if any, equals.

Various editions of Bacon's Life and Works have appeared. The first complete edition of his works by Blackbourne was published in England in 1733. An edition with his life was published by Hallet in 1740 in 4 Vols., and one in 1753 in 3 Vols. Dr. Basil Montague superintended the publication, by Pickering, of a handsome but poorly arranged edition in 17 Vols., between 1825-30. This was the occasion of Macaulay's Essay on Bacon. Ellis, Spedding and Heath have issued a fine edition in 7 Vols. Spedding has written the Life

*Reynold's Bacon's Essays. P. XIX.

of Bacon in 7 Vols., and another The Life and Times of Francis Bacon. Among recent editions of Bacon's Essays are the following;

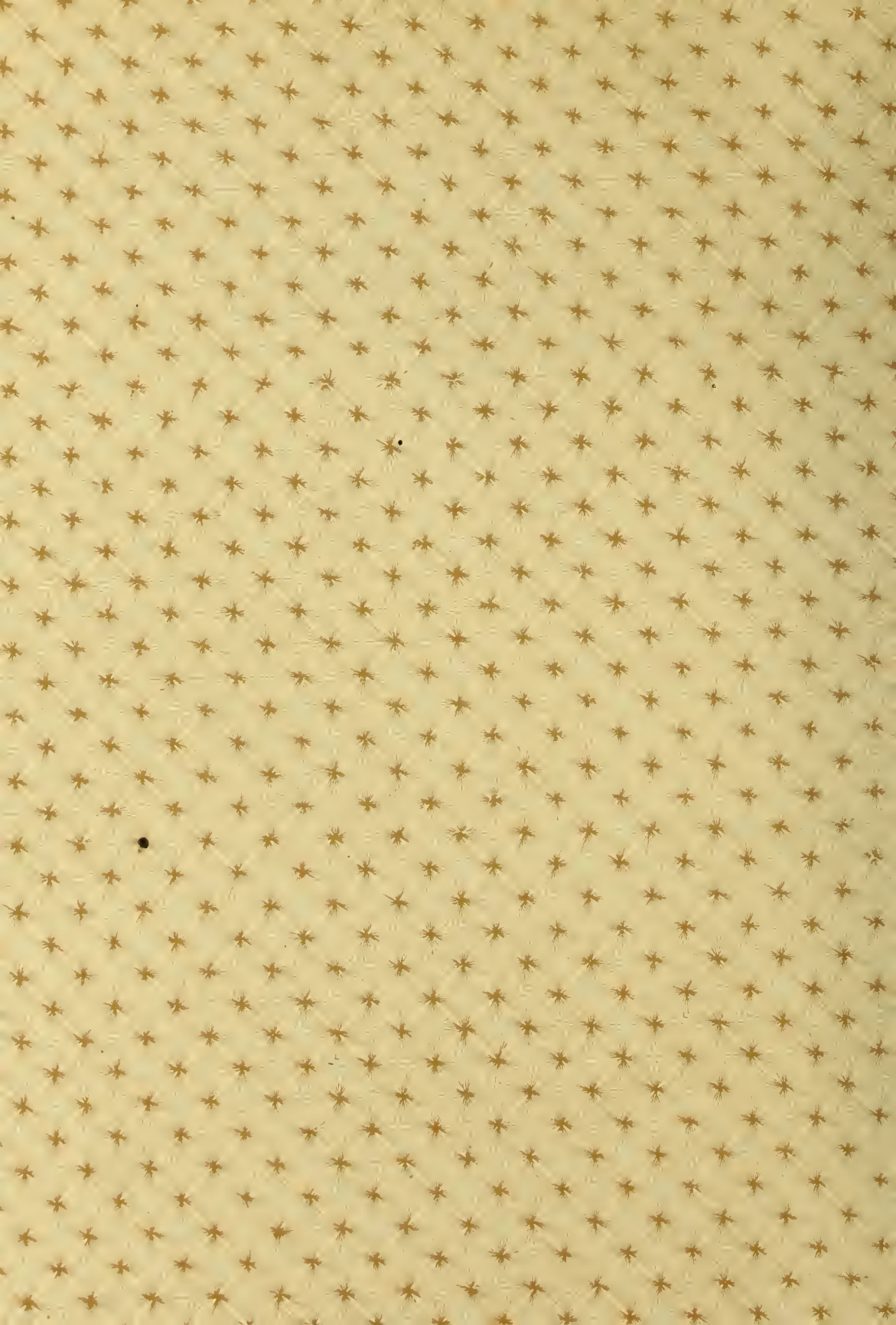
Archbishop Whately	1856-64.
Mr. Aldis Wright	1862.
Prof. Edward Arber	1869.
Dr. Abbott	1879.
Samuel H. Reynolds	1890.
Alfred A. West	1897.

Spedding's Life of Bacon is accepted authority and although an ardent admirer he is also a faithful recorder. Reynold's edition of Bacon's Essays is the most popular for critical study and Arber's harmony of the three editions greatly lessens the work of comparative study.

-----oOo-----

BIBLIOGRAPHY.

- Gardiner's History of England, 1603-42.
- Encyc. Britannica. Vols. III, XVIII.
- Dictionary of National Biography.
- Arber's Harmony of Bacon's Essays.
- Alfred A. West. Bacon's Essays.
- Journal of the House of Commons, England.
- Watt's Bibliography.
- James Russell Lowell's Essay on the Study of Modern Languages.
- W. A. Wright's Bacon's Essays.
- Reynold's Bacon's Essays.





UNIVERSITY OF ILLINOIS-URBANA



3 0112 079092851